

LESSON 6

TEMURAH

Temurah (the permutation of letters) is the third area of the Literal Kabbalah to be covered, completing a triad of methods developed for unveiling the inner nature of Kabbalistic knowledge. The word Temurah itself is Hebrew and spelt ThMVRH, which translates as 'permutation, apposition, exchange'. Applying Gematria to it we have 651, of that same numeration is NAM(f) which means 'assert or pronounce solemnly'; there is also the Greek word EPISTEME, meaning 'insight, science'.

Breaking down 651 by Theosophic reduction 12 is derived, indicating the broadest spectrum of knowledge such as with the sphere of the Zodiac. Turning again to a Hebrew lexicon we find ChD which translates as 'to penetrate', emphasising Temurah as a means of access into something. By multiplication 651 comes to 30(6x5x1), the value of the Hebrew letter Lamed, which is attributed to the Justice card of the Tarot. This is analogous to the twofold structure and balance in the method of Temurah, which in essence consists of folding the alphabet in half according to certain rules. Then new words are derived to work with therefrom, by swapping each letter with its counterpart above or below.

To begin with we will work from the first letter arrangement of a set of 22, which are called the 'Table of the Combinations of TzYRVP (Tziruph). This arrangement is called ALBTh (Albath),

the name as you will see is formed from the letters to the right.

1.

K	Y	T	Ch	Z	V	H	D	G	B	A
M	N	S	Aa	P	Tz	Q	R	Sh	Th	L

Before providing examples from this, here is some background information on the meaning of Albath for analysing its derivations. To begin with there are the general ideas akin to the monad (value associated to the Albath table), point of origin or entry, and the Element of Air. Utilising Gematria, the numeration of ALBTh is 433, equating with the word ZKVTh meaning 'purity, innocence'. ALBTh can also be broken down to the root words of AL meaning 'to intervene' (also a Divine Name), plus BTh meaning 'to pass the night'. These suggest the concept of divine intervention within the darkness as a path to light is forged, refer also to the archetype of the Egyptian Sun God Ra. Further, the numeration of AL(31) is that of VYHY - 'and there was', this when added to BQSh - 'sought into or after', which has the same numeration as BTh, yields the idea of movement at the beginning of a cycle. All of these lines of thought, when condensed and considered together, provide a broad but definite key concept for interpretation of words derived.

As an example, the word RASh meaning 'the head' translates into DLG, which means 'leap forwardly'. With one approach this describes the 'up front' nature of the head summed up by being associated to the zodiac sign Aries; from another approach it refers to the consciousness, where actions begin as ideas and

inspirations. From a higher perspective one could interpret 'the head' as the Divine One, with 'leap forwardly' describing the initial spark or movement in a cycle.

Take for another example the word ChPH meaning 'cover over', via Albath AaZQ is derived, a word translated as 'fence around'. Clearly there is a direct association between these two, but in order to expand it to its fullest the key concept of the table used must be interposed. 'Cover over' could be analysed as darkness spreading, with 'fence around' the Divine Light moving to bind it within a limited sphere. From a more down to earth viewpoint, the first word signifies the initial covering of seeds with soil, with the derived word signifying the next step of preparing defences for that growth.

Another meaning of AaZQ is 'ring' (the kind worn on a finger). This leads to an interpretation in light of the marriage ceremony and the cycles of growth which it begins, 'cover over' a reference to the protection gained through that union and within the home established.

The second table is named ABGTh (Abgath), a direct continuation of Albath with the exception of Lamed being returned to its usual place in the letter sequence. This is the table of Abgath:

2.

L	K	Y	T	Ch	Z	V	H	D	G	A
M	N	S	Aa	P	Tz	Q	R	Sh	Th	B

The key concept to be used with this begins with the dyad and idea of dividing into two, draw your impressions of these from the Sephira Chokmah and nature of the planet Mercury. Gematria applied to ABGTh yields 406 to work with, of that value is the word GRGR meaning 'neck area where the breath flows'; inflow and outflow comes to mind along with consideration of the point where these two are in balanced motion.

By Theosophic reduction 406 breaks down to 10, the number of ZG - 'join together'. This method being a reference to the key meaning at a basic level, it links fundamentally the idea of 'join together' with the above concept of dividing into two. Thus it is made clear that uniting and dividing are opposite sides of the same coin; both are of significance here. ABGTh provides two root words, AB - 'father' and GTh - 'actions in preparing food', these suggesting the paternal and maternal.

On now to some examples using Albath. The word MNH meaning 'distribute consistently' becomes LKR, which is in that form no known word. There may be a solution in a different arrangement of the same letters though, in this case there turns up RKL - 'to trade, merchandiser'. Again we have two terms with a direct association in meaning, yet still the essence of the matter is untapped. The key concept of Abgath is close to 'distribute consistently' in part, hinting at an undistorted flow; the idea of evenness or justice comes across strongly determining the nature of the trade or trader. Ultimately there is suggested the value of balancing actions in dealing with All, thereby clearing

the way for the Universal Flow.

Here are some root words for you to examine via Abgath, in case you're without an appropriate lexicon, the derivatives have also been included.

ChKL - 'resplendent, a red shine', which converts to:

PNM(F) - 'within, of the interior'.

PAR - 'to beautify, an adornment', which converts to:

ChBH - 'hiding, a secret place'.

RAM - 'elevated, exalted', which converts to:

HBL - 'release a vapour, evaporate'.

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The third table has the title of AGDTh (Agdath), its key concept is based on the triad and expansion into form or area. Any expression of the trinity is relative to it, as well as the nature of Luna the planet. The numerical value of AGDTh is 408, the same as ChShQ - 'connect, like spokes of a wheel', and QShCh - 'harden, even with an intensity'. These indicate the confirmation of a definite form, in essence a very sure step. The root words derived from AGDTh are GA - 'proud' and DTh - 'law, edict'. So described is the sureness of the trinity, it being the truest point of judgement or issuing forth of Divine Law.

This is the table of Agdath:

3.

|   |   |   |    |   |    |   |   |    |    |   |
|---|---|---|----|---|----|---|---|----|----|---|
| M | L | K | Y  | T | Ch | Z | V | H  | D  | A |
| B | N | S | Aa | P | Tz | Q | R | Sh | Th | G |

Using the table of Agdath we can take the word GAaL - 'reject the seed' and derive AYN - 'non-existent'. Developed from these comes the idea of the unmanifest striving for existence, but without a balanced union (sperm & ova, etc) with the Divine spark present it is not excepted. In a much more general context these explain how nothing comes from nothing showing (in triune form) that  $0+0=0$ , or  $1+0=0$ .

Naturally not all conversions will form words directly. In a sense it is poetic licence which removes that difficulty. For instance there is YShVAaH - 'help, salvation', by Agdath it becomes AaHRYSh, with the letters forming no known word in any arrangement. Hence we look for two or more words in it, turning up as one example RAaH - 'feed upon, nourish' plus YSh - 'essence, being'. The reference is clearly to the core of nourishment, when expressed through the key concept, the purest and truest flow of energy comes to light as food for the soul.

Further references to the harmony in YShVAaH are contained in its conversion having the same letters, excepting the centre one, a point of balance. There is as well the three words forming a triad, with the quantity of their letters being 10; breaking that number down we have 1 as the unity, plus 0 as the essence, unity and harmony.

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Following are the remaining nineteen tables of the Combinations of Tziruph. With each is a breakdown of its name using Gematria, along with other information relevant to the key concepts associated to them.

4.

M	L	K	Y	T	Ch	Z	V	H	B	A
N	S	Aa	P	Tz	Q	R	Sh	Th	G	D

The title of the fourth table is ADBG, which has as a basis for its key concept: the square, matter changing, movement in time, paternal orientation and the anima, along with the character of the planet Venus. The title itself has a numeration of 10, the same as GZ - 'remove from', i.e. movement away from a previous state or locale. In making use of Theosophic addition 10 becomes 55, the value of KLH - 'the bride', as in a means of creating change through a newly formed growth centre. The root words in ADBG are AD - 'emanation of mist, vapour' and BG - 'meat, food'. These intimate a background of subtle affectation, along with transmutation for growth.

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5.

|   |    |   |    |   |   |    |    |   |   |   |
|---|----|---|----|---|---|----|----|---|---|---|
| N | M  | L | K  | Y | T | Ch | Z  | V | B | A |
| S | Aa | P | Tz | Q | R | Sh | Th | G | D | H |

AHBD, the fifth table is defined by such ideas as: the Divine making its first move with matter, plus maternal orientation and the animus. The fiery sign of Aries (ruled by Mars) is of significance, along with the pentacle, a symbol of power used to signify the four Elements and Spirit. AHBD has a numeration of 12, equating it with DGH - 'to multiply' and ChD - 'to penetrate', solidifying the concept of the Divine entering into matter with the essence of growth. The root words are AH - 'underlying, potential will' plus BD - 'singled, alone', i.e. the Divine uttering many individual sparks, all imbued with a potential will to live.

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6.

S	N	M	L	K	Y	T	Ch	Z	B	A
Aa	P	Tz	Q	R	Sh	Th	G	D	H	V

The sixth table is called AVBH. Its key concept is founded on the basis of: focusing to a central point, an horizon of infinity (especially re the microcosm/mind), a son partaking of parental characteristics, and the fixed earthy sign of Taurus. There is also the hexagram, two triangles co-joined which signify the planets, with the Sun at its centre. AVBH has a numerical value of 14, the same as HDH - 'stretch out' and GYA - 'rising ground'. The above ideas can be emphasised from one perspective as an outward expansion moving towards something. The root words of the title are AV - 'desire in essence' and BH - 'complete or

airy vacuum', show a background of the will to evolve in clear space.

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7.

|    |    |   |   |    |    |   |   |    |   |   |
|----|----|---|---|----|----|---|---|----|---|---|
| Aa | S  | N | M | L  | K  | Y | T | Ch | B | A |
| P  | Tz | Q | R | Sh | Th | G | D | H  | V | Z |

The seventh table has a title of AZBV. Referred to it are the ideas of: dual motion, communication between different realms, the oracle of the Gods, and the airy sign of Gemini. Consider also the mathematical nature of seven as a prime number, a heptagon and double triad balanced on a central or focal point. AZBV itself has a value of 16, with it being such an extremely divisible number, when associated with seven the idea of 'two totally different natures linked' arises. Of the value of 16 there is GBVH - 'elevated, high' and ZVG - 'like, equal to'. These back up the concept of association between different realms, describing especially what is conducive to contact. The root words of the title are AZ - 'at that time, then' plus BV - 'communicated to, contagion', relating as underlying factors the point and process of contact.

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8.

P	Aa	S	N	M	L	K	Y	T	B	A
Tz	Q	R	Sh	Th	G	D	H	V	Z	Ch

The title of the eighth table is AChBZ, basic to its key concept are ideas of: flexibility, change in stability, lower reason but with a higher link, and the nature of the ogdoad; the watery sign of Cancer expresses it astrologically. AChBZ has a numeration of 18, equating it with ChY - 'living' which intimates the cycles of life; with Theosophic addition $18=171$, the value of NATzL - 'emanating from'. This expands the concept of fluctuation through the movements of higher energies or forms, a type of flexibility, the opening of which allows ease of reaction by the lower. The root words are ACh - 'equilibrium' (one of a number of meanings given) plus BZ - 'spoil, plunder'. So the background expresses two extremes, linked by a cycle bound up with life.

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9.

|    |   |    |    |   |   |   |   |   |    |   |
|----|---|----|----|---|---|---|---|---|----|---|
| Tz | P | Aa | S  | N | M | L | K | Y | B  | A |
| Q  | R | Sh | Th | G | D | H | V | Z | Ch | T |

The ninth table is called ATBCh. Its key concept is based around: the ennead (a nine sided figure, consider three triangles interwoven within a circle), stability in change, consistent interaction, along with the fixed and fiery sign of Leo. Moving on to the Gematria of the title, its value is 20 suggesting first of all a link with the second table (refer to the numerics of the Aiq Bekar system, covered later in this lecture). With a comparative value of 20 is ChZH - 'settled, fixed into place', Theosophic addition applied to it produces 210, that of HRH -

'swell, rise in height', making clear the increased potential for growth when change is stabilised. The root words of ATBCh are AT - 'to incline (posture)' plus ChB - 'be obliged to payment or punishment', i.e. underlying is acknowledgement of the Divine in allowing such purity of movement, and respect paid to the forces that be.

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10.

Q	Tz	P	Aa	S	N	M	L	K	B	A
R	Sh	Th	G	D	H	V	Z	Ch	T	Y

The tenth table has a title of AYBT, for its key concept associate ideas of: completion point atop of steady continuance, summary of the outer form, the decad and the earthy sign of Virgo. AYBT has a numerical value of 22, linking its meaning with the structure of an entire cycle and suggesting possibly an opening into such wholeness. Words with a numeration of 22 are ZVVG - 'the state of puberty' and YChD - 'unite into one', with further clarification through Theosophic addition wherein $22=253$, the value of NGR-'be spread out'. These bring to mind the tenth Sephira Malkuth, the material sphere where higher forces and forms are integrated into action. The root words of AYBT are AY - 'settle, take up ones habitation' plus BT - 'sparkling, murmuring', thus the background is that of solidness, with both lively and passive emanations of lifes forces.

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11.

|    |    |    |   |    |   |   |    |   |   |   |
|----|----|----|---|----|---|---|----|---|---|---|
| R  | Q  | Tz | P | Aa | S | N | M  | L | B | A |
| Sh | Th | G  | D | H  | V | Z | Ch | T | Y | K |

The eleventh table has a title of AKBY, its key concept is based on ideas of: breaking away to an internal direction, directive fortunes, and the nature of the planet associated to the Wheel of Fortune, Jupiter. The title has a numerical value of 33, linking it to the words BLA - 'to destroy' and GL - 'spring, fountain', expanding on the notion of removing past and external limitations, so as to release inner flows. The root words of AKBY are AK - 'certainly, compacting' plus BY - 'attend to self', describing a background of karmic pressures, working through openings created by inward attention.

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12.

Sh	R	Q	Tz	P	Aa	S	N	M	B	A
Th	G	D	H	V	Z	Ch	T	Y	K	L

The twelfth table is called ALBK(f), and is based on ideas of: connecting or linking together, the wholeness of a cycle and its integrated functioning, plus the airy sign of Libra. With ALBK(f) having a final, two different numerical values can be attributed to it, 533 & 53. As no words avail for 533 Theosophic reduction shall be utilised, yielding 11 and the word ChG - 'circularity of motion or form'. With the value of 53 (also providing more of a non-specific meaning) is NG-'reflected light or energy'; these relate to the cosmic interaction in such func-

tioning, with the consistency therein of the quality of purity. The root words are AL - 'to intervene (for protection of subject)' and BK(f) - 'contraction into flow', hence underlying factors of energy acted on, to resolve it into its strongest form. Note also the part similarity between the titles of the first and twelfth tables, along with links between their meanings.

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13.

|    |    |   |   |    |    |    |   |   |   |   |
|----|----|---|---|----|----|----|---|---|---|---|
| Th | Sh | R | Q | Tz | P  | Aa | S | N | B | A |
| G  | D  | H | V | Z  | Ch | T  | Y | K | L | M |

The thirteenth table is called AMBL. Its key concept is based on ideas of: unity and love or devotion emphasised with stability as a background, along with the element of Water relating to the soul or emotion. The title has a value of 73, linking it with ChKMH - 'the Wise One (Chokmah, the second Sephira)' and ChSH - 'trust in, shelter in', suggesting the context of protection within the auspices of a unified, beneficent soul or centre. The rootwords of AMBL are AM(f) - 'support, sustain, confirm' plus BL - 'to mix, mingle', i.e. a background of positive interaction for growth.

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14.

G	Th	Sh	R	Q	Tz	P	Aa	S	B	A
D	H	V	Z	Ch	T	Y	K	L	M	N

The fourteenth path has a title of ANBM(f). Its key concept is based on: force applied in transformation, effort of self or being utilised through thought, and the fixed watery sign of Scorpio, ruled by Mars. ANBM(f) is another title with two values, 653 and 93, the first turns up nothing from the lexicon, so via multiplication 90 is derived to work with, the value of SL - 'raise, exalt', the second turns up SGL - 'make ones own'. These refer to the undertaking of a personal project for growth, transforming with an individual centre as base. The root words are AN(f) - 'to labour (body or mind)' plus BM(f) - 'the most sacred, elevated through union of inner & outer, positive and negative, etc., essentially means and end.

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15.

|   |   |    |    |   |   |    |   |    |   |   |
|---|---|----|----|---|---|----|---|----|---|---|
| D | G | Th | Sh | R | Q | Tz | P | Aa | B | A |
| H | V | Z  | Ch | T | Y | K  | L | M  | N | S |

The fifteenth table is named ASBN(f), its key concept is centered around: relating unity (such as male and female, etc) in forming a new individual being or structure along with the fiery sign of Sagittarius. Of the two values derived from the title - 763 & 113, the first through Theosophic reduction equals 16, the numeration of ChZA - 'behold, focus on', the second provides PLG - 'stream, brook'. These emphasise attention to a point of significance, as well as lesser flows - the originating source of larger movements. Of the root words there is AS - 'basis' plus

BN(f) - 'divide, create distinction', describing a background of the origin and the separating from that as part of further growth.

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16.

H	D	G	Th	Sh	R	Q	Tz	P	B	A
V	Z	Ch	T	Y	K	L	M	N	S	Aa

The sixteenth table is titled AAaBS, with a key concept derived from ideas of: renovating the foundation area for the sake of progress, further establishing the strength of a position, and the earthy sign of Capricorn. The title has a value of 133, linking its, meaning to GPN(f) - 'vine', plus by multiplication of that value the number 9 and the word GAH - 'became powerful, grew high'. Both are straight forward enough to associate to the key, 'vine' suggesting the well managed use of surrounding forms. The root words extracted from AAaBS are AAa - 'wood' and BS - 'tread under-foot', hence a background to this concept of natural substances used resolutely.

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17.

|   |    |   |   |    |    |   |   |    |    |   |
|---|----|---|---|----|----|---|---|----|----|---|
| V | H  | D | G | Th | Sh | R | Q | Tz | B  | A |
| Z | Ch | T | Y | K  | L  | M | N | S  | Aa | P |

The seventeenth table is titled APBAa, with its key concept

derived from ideas of: excited movement expressed, an aroused sphere, with the most energetic of the planets, Mars. The numeration of APBAa is 153, the same as PGAa - 'meet with, approach'; by multiplication 15 becomes apparent providing ZCh - 'he who impels, to force'. These indicate different forces or beings coming into contact, with one dominating or exerting its will over the other. Connected with the above ideas, all of this occurs within a defined sphere of action. The root words are AP(f) - 'means to an end' plus BAa - 'harsher, base movement', indicating a definite but lower purpose to what is being done.

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18.

Z	V	H	D	G	Th	Sh	R	Q	B	A
Ch	T	Y	K	L	M	N	S	Aa	P	Tz

The eighteenth table is titled ATzBP, the ideas accompanying it are: expansion to natural vision of cosmos, higher visions or learnings communicated, motivation of being or force to become familiar with something, along with the fixed airy sign of Aquarius. The first of the two values of ATzBP(f) - 893, by multiplication becomes 216, that of DBYR - 'oracle', the second is 173, which turns up GL AaYNY - 'lighten mine eyes', expressing a source of wisdom and its result. The root words are ATz - 'to urge, hasten' and BP(f) - with these letters not forming any known word, the letter meanings will be reverted to. Associated to Beth is 'house' and to Peh 'mouth', the overall background picture that of a source of growth through communication,

motivated by a higher entity or force.

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19.

|    |   |   |   |   |   |    |    |   |    |   |
|----|---|---|---|---|---|----|----|---|----|---|
| Ch | Z | V | H | D | G | Th | Sh | R | B  | A |
| T  | Y | K | L | M | N | S  | Aa | P | Tz | Q |

The nineteenth table has a title of AQBTz(f). The ideas forming its key concept are: sensitive interaction, the process of full identification with another object or entity, and the watery sign of Pisces. The two values of AQBTz(f) are 1003 & 193, the first is that of GRP(f) - 'wrap or roll together', the second provides no words to associate, so Theosophic reduction is used to yield a workable figure - that of 15 and from it ZBD - 'to endow with'. So we have something external providing for the unifying of two (or possibly more) entities or objects, with the intimation of a special capability gifted, as a necessity to such an intermingling occurring. The root words are AQ - 'empty, lacking' plus BTz(f) - 'of a soft body', thus as underlying factors are a vacuum for the inflow necessary, and receptivity through being pliable, or being able to cause that in another.

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20.

T	Ch	Z	V	H	D	G	Th	Sh	B	A
Y	K	L	M	N	S	Aa	P	Tz	Q	R

The twentieth table is titled ARBQ, the ideas forming its

key concept are: of a radiant flow outwards from a source, self-generation of energy, along with the planet of the Sun. Further to this 20 is the value of YVD - Yod, the letter of the Father (as a Kabbalistic reference). ARBQ has a numerical value of 303, equating it with ShAB - 'induce flow of water', there is also through Theosophic reduction the value of 6, and from that GG - 'to expand, draw out'. These can be interpreted in light of Water being the element of the soul (akin to the flow of life or Divine essence), along with expansion and extraction relating the energy formation and movement. The root words are AR - 'to flow' plus BQ - 'make empty or void', hence a background of an outward flow, creating at its originating centre a vacuum which would attract higher forces. One could refer these ideas to those of the sixth table of AVBH.

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21.

|   |   |    |   |   |    |   |    |    |   |    |
|---|---|----|---|---|----|---|----|----|---|----|
| Y | T | Ch | Z | V | H  | D | G  | Th | B | A  |
| K | L | M  | N | S | Aa | P | Tz | Q  | R | Sh |

The title of the twenty-first table is AShBR. Its key concept is formed from ideas of: ascendancy or downfall through severe trial, burning and its purification, judgement of, along with the element of Fire. AShBR has a numerical value of 503, associating it with GRSh - 'reject, force out' and ShGR - 'emit, issue forth. These clearly relate to various aspects of judgement, as well as the movement of fire (more in a higher sense) in action plus the cleansing effect of its nature. The root words of

AShBR are ASh - 'fire, wrath' and BR - 'to clear, purify', such as the Gods in their most authoritative roll.

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22.

K	Y	T	Ch	Z	V	H	D	G	B	A
L	M	N	S	Aa	P	Tz	Q	R	Sh	Th

The twenty second and last table of the Combinations of Tziruph is titled AThBSh, and its key concept is derived from ideas of: one extreme as it works in with the other, limitations encountered in the outer part of a sphere, and the planet of Saturn. Further to this, with twenty two the number of letters in the Hebrew alphabet and Paths on the Tree of Life, the idea of finality comes through. The numeration of AThBSh is 703, associating it with ABRK(f) - 'Father of Blessings' and GN(f) - 'defended, shielded', which are references to the reward in (and of) reaching the end of the pathway, along with an emphasis on the protective nature of outer regions, defending the wellbeing of the inner. The root words of AThBSh are ATh - 'essence, (the)' plus BSh - 'become weak, inactive, spiritless', basically a foundation of one extreme or the other, attainment or utter failure.

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There are several other tables useful in the right context, the first is in a sense the most basic of the Temurah structures, consisting of the alphabet folded exactly in half with no re-

arrangements. This is the table of ALBM(f):

|    |    |   |    |    |   |    |   |   |   |   |
|----|----|---|----|----|---|----|---|---|---|---|
| K  | Y  | T | Ch | Z  | V | H  | D | G | B | A |
| Th | Sh | R | Q  | Tz | P | Aa | S | N | M | L |

The key concept to use with it is derived from ideas of: exact reflections, a pair or positive and negative in equal motion, and unfoldment - as with Kether to Chokmah. The title has two numerical values, 633 & 73; the first and more specific of these provides GLM(f) - 'wrapped up together, embryo', the second provides GML - 'recurring, positive retribution'. 73 is also the value of AMBL which is the title of the thirteenth table, hence there is a connection in meaning with that. The Gematria indicates new growth formed by cyclical impressions, or stimulated by helpful influxes. The root words are AL - 'to intervene' plus BM(f) - 'the most elevated, sacred - through union'. So here we have a background of external involvement, likely forming a central point for manifesting, with the Divine staging the whole process. The reference is not so much to union occurring, but unfoldment through union retraced.

ALBM(f) could be regarded as the table of Spirit Relative to the following four tables. These have a general application in usage, each one associated to one of the four elements. These are applicable when one wishes to analyse a certain word or phrase (Beqitzar method of Notariqon is helpful in reducing a sentence or group of words to a workable size) in consideration of an element, applying its nature as the key concept. Fire, Water, Air

and Earth have many associations esoterically, all of which relate back to a very simple core of definition for each. One significant association, based on the Four Worlds of the Kabbalah, attributes to Fire the Archetypal, to Water the Creative, to Air the Formative and to earth the Material. Add to these numerous other fourfold structures availing, concentrating on those which have been directly linked to the Elements.

This is AMGS, the table of Fire:

|    |   |   |    |    |   |    |    |   |   |   |   |
|----|---|---|----|----|---|----|----|---|---|---|---|
| 1. | B | D | V  | Ch | Y | K  | T  | Z | H | G | A |
|    | L | N | Aa | Tz | R | Th | Sh | Q | P | S | M |

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This is MBSD, the table of Water:

2.	L	N	Aa	Tz	R	Th	Sh	Q	P	S	M
	A	G	H	Z	T	K	Y	Ch	V	D	B

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This is ShBQD, the table of Air:

|    |    |   |    |    |   |   |   |    |   |   |    |
|----|----|---|----|----|---|---|---|----|---|---|----|
| 3. | Th | R | Tz | Aa | N | L | M | S  | P | Q | Sh |
|    | A  | G | H  | Z  | T | K | Y | Ch | V | D | B  |

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This is ThBRD, the table of Earth:

4.	Sh	Q	P	S	M	L	N	Aa	Tz	R	Th
	A	G	H	Z	T	K	Y	Ch	V	D	B

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Here are some examples, beginning with words analysed through AMGS, the Water table. To start with, there is APS - 'fail, cease to be', which is converted to MGH, a slight rearrangement of which provides GMH - 'forces opposed to'. Especially considering Fire to be the most intense of the Elements, this comes across as: being overwhelmed, obliterated or even absorbed by a stronger opponent or force. ANChNV - 'several persons present together' converts to MDTzDAa, which yields the words TzMD - 'join together, be in pairs' and AaD - 'being beyond, further, beside'. So is described a gathering or ceremony which is devoted to transcendence, with active ritual as its core.

Using the Water table of MBSD, the word GBH - 'to be lofty, exalted' converts to NMAa - 'to withhold, restrain', intimating the holding back of emotions, to allow the soul to rise up. GYA - 'rising ground' is converted to NSHL - 'removed by force', suggesting a volcano and its outpourings, or a comparative occurrence in other realms. Through the Air table of ShBQD the word GAaSh - 'shake, as in an earthquake' becomes RZB, nothing in itself but as BZR meaning 'to dissipate' This describes energy or force spreading without restraint through solid mass, indicating

in GAaSh an extreme flexibility of movement. Through use of ThBRD, the Earth table, AaQSh - 'to pervert' converts to ChGA - 'turn about in terror', relating to the corruption of form in the sense of spiralling down into the dark solidity of the underworld, agony through a provoking of Divine retribution. This should make clear enough your use of the four Elements in studying texts Kabbalistically, simply remember to consider your results carefully, the answers gained are impenetrable to superficial viewing.

There are a number of lesser methods used for analysis, the first is ThShRQ (Thashraq), which simply involves writing a word backwards. The resulting word (if it does actually exist as one) can be used to study the reflected or reverse aspect, an example of the reflected lies in AaZ - 'strength or vigour' to ZAa - 'arouse, cause trembling', showing cause and effect. An example of the reverse aspect is TBAA - 'to sink into', written backwards it becomes AaBT - 'turn aside, divert'. Thashraq can also be used in conjunction with Gematria to expand on a words meaning, by working with a change in its numeration caused by finals which have been moved. Thus with PQCh(188), when reversed it becomes 908, and so is associated to other words of that value. Another method sometimes of use is Tzaloh (TzLAa - 'to be or go to one side), it consists of swapping each letter of a word, or only one or several, with the letter to its left or right, the alphabet being used in its normal order. The result of this relates to outer aspects of the words meaning, separate from its core essence. Here are a few examples: GBSh - 'pearl or crystal'

when altered to the left becomes BAR - 'to open, as with a pit or hole in the ground', the connection is indirect, referring not to the objects themselves but to the means of discovery. PQD - 'to visit, oversee' when altered to the right becomes TzRH - 'to flow - as with blood or gum', indirectly relating association with others to the life force functioning. As with Thashraq the Tzalah method quite often turns up no actual words to work with, hence it is usually better to concentrate on the numerical side, still analysing in light of the outer aspects of the words meaning, away from its essence.

Aiq Bekar is a system of much value and application, primarily mathematical, it begins with dividing the Hebrew alphabet (finals included) into nine groups of three, thus:

|       |      |      |      |      |     |     |     |     |
|-------|------|------|------|------|-----|-----|-----|-----|
| T     | Ch   | Z    | V    | H    | D   | G   | B   | A   |
| 9     | 8    | 7    | 6    | 5    | 4   | 3   | 2   | 1   |
| Tz    | P    | Aa   | S    | N    | M   | L   | K   | Y   |
| 90    | 80   | 70   | 60   | 50   | 40  | 30  | 20  | 10  |
| Tz(f) | P(f) | N(f) | M(f) | K(f) | Th  | Sh  | R   | Q   |
| 900   | 800  | 700  | 600  | 500  | 400 | 300 | 200 | 100 |

The basic idea of it is to utilise the connection between letters of linked value, i.e. in the sequence of single, double and triple digit numbers. Depending on the context of use, a

letter value can be increased or decreased, thereby changing the letter (or letters) and numeration of the word. This technique is expandable in all manner of directions, taking the basic methods of Gematria and Temurah into a whole new realm. Further to this, there is the use of the Aiq Bekar table in the construction of sigils and talismans, when the letter values of a word need to be brought down to a workable size.

Here are some examples of how to use this table. For the first the name of the Archangel attributed to Tiphareth and East will be used, that of Raphael ( $R=200 + P=80 + A=1 + L=30 = 311$ ). This name can be altered in five basic ways, for the purpose of further analysing it for meaning, seeking connections with other names or words, unfolding its background and core content, or simply to disguise the word involved, as has been done in various older texts. These ways are (utilising RPAL):

Part reduced - KPAL = 131

Totally reduced - BChAG = 14

Part expanded - RPYL = 320

Totally expanded - RP(f)QSh = 1400

Midway - KPYL = 140

The means is simple enough, in changing the letters to their upper, middle or lower counterparts, according to which way you wanted to look at it. For instance, when totally reduced R(200) alters to the single digit of B(2), P(80) alters to Ch(8), A(1) remains as is, and L(30) alters to G(3). One of the first things you will notice is that when Theosophic reduction is applied all of these words have the same total - 5; this shows the very

direct association between all that's involved in this working.

So you can proceed to examine the words these numbers link up - such as with NAaR(320) - 'agitate, move with liveliness'; or examine in various ways the number itself, like with 14 via Theosophic addition. It comes to 105 and that reduces to 6, i.e. Tiphareth, the Sephira to which Raphael is attributed.

Take note of the lines of thought behind the number movement in Aiq Bekar, with the single digit having ideas akin to Kether, the double digit a mid-point in expansion and the triple digit the broadest development; whether reducing or expanding this applies.

Another possibility is to combine (for instance) the results of the part reduced and the part expanded -  $131+320=451$ , one of the words with this number is ShNANYM - 'angels of Tiphareth'. A connection indicated which could be developed. Also there is raising or lowering the letters of a word in sequence, for instance AaQD to NAM, though with this particular method note that when raising a triple digit reverts to a single digit, and vice versa for lowering. A more general point concerns the application of finals, which within Aiq Bekar pay no regard to their standard placement.

There is the process of using the method of creating several different spellings from a key word, then examining these for existing words. From what turns up a sentence can be constructed,

clarifying in some way the subject matter.

The Aiq Bekar table is sometimes used as a cipher, with nine figures of some sort accompanied by one, two or three dots to distinguish the letter. For instance I. III: IX... would be interpreted as the word ALTz(f).

Besides all of this, there are hidden meanings in all manner of odd placements of the Hebrew letters, for example: finals in the midst of a word or not recognised at its end, letters written larger (normally increases Aleph to 1000, etc) or smaller than their companions, a letter written upside down or even sideways, plus variations in spelling - not always a printers error. Look out also for number sequences in a sentence or group of words, these can indicate a definite direction or opening.

So ends a basic elaboration of Temurah, it is indeed a group of methods open to endless exploration via the combining of one process with another, or even building up sequences of methods for analysing within a patterned format. Take your time!